

HOLY COMMUNION
WHAT IT MEANS
AND HOW TO PREPARE
FOR IT

BY
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THE HOLY COMMUNION

I

THE MEANING OF THE HOLY COMMUNION

LIFE is filled with outward acts which mean deep, unseen realities. A bow to a man on the street means respect; the grasp of the hand means friendship; the mother's kiss means love. The citizen takes off his hat when the flag is carried by; he stands when he hears the national anthem: these simple acts proclaim his loyalty to his country. A boy goes into his mother's room and sees her kneeling by her bed; he goes out quietly, knowing that she is praying: the outward act tells him what she is doing in her inmost heart. Tears, smiles, frowns, sudden pallor, the quick flush in the cheeks, the toss of the head, the flash of the eyes, the quiver of the lips, the drooping of the jaw, all tell stories of interior conditions which no words can quite describe. The Lord's Supper, or Holy Communion, is only the greatest of the outward acts by which we reach up into the mystery and reality of life.

All these acts are sacramental. The Lord's Supper is a Sacrament. The Catechism defines a Sacrament as an outward and visible sign of an inward and spiritual grace, given to us by Christ Himself. Christ wishes us

to receive Bread and Wine (outward things) that we may be fed in our souls with His Body and Blood (the deepest reality of the Spirit). This is one of the ways in which He comes to us; it is one of the ways in which He commands us to go to Him. It is an appointed meeting place.

We wonder why our Saviour provided just this way of meeting Him. The Catechism gives the answer: He wished men to remember the great gift of Himself which He made when He laid down His life, and all the blessings which that sacrifice is to bring to the world in all times. Like a wise father or mother or elder brother, He wanted men to be grateful, both for their sakes and for His sake. He wanted men to remember how much He loves them. The Catechism tells what the blessing is; namely, the strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are strengthened by the Bread and Wine.

This language of the Catechism is condensed, and is therefore rather difficult to understand. But it is careful language, and whenever you are perplexed by the different explanations of the Holy Communion which you may hear, it is wise to go back to this explanation in the Catechism. It will tell you what the Church teaches us to believe about this supreme Service.

Meantime, it may help you, if you fix in your minds three words by which the Sacrament is called: I. The Lord's Supper; II.

The Thanksgiving (the Greek word is "Eucharist"); and III. The Holy Communion. Let us reflect a moment upon each of these words.

I

THE LORD'S SUPPER

THE Lord's Supper brings to our minds the scene in the upper room in Jerusalem where our Saviour founded the Sacrament. We think of the perplexed faces of the disciples; we hear the loving tones of our Master comforting them; we look into the strength and beauty of His face; and we hear again as if spoken to us, the words, "Do this in remembrance of Me."

First of all, therefore, this Sacrament is a Memorial. Though the Lord's Supper has other aspects besides being a memorial, we must never forget how great it is in its memorial character. By a definite deed to remember one we love we are brought to the heights of our experience.

A drunkard, lying by the curb, was aroused by the marching of troops and the applause of the multitude. He rubbed his eyes, and asked what was happening. He was told that a certain general was entering the city. Instantly the man was transformed. He sprang to his feet, stood erect, and saluted. "He was *my* general," he cried; and the look of the beast went out of his face and the faithfulness and courage of a man

and a soldier shone there. He remembered. Really to remember is a wonderful act in life.

Nor is it only Christ whom we remember in the Lord's Supper. It is a Supper: there are other guests besides ourselves. Remember the whole of the pathos of that last night of Jesus' earthly career. One of the Gospels records that He knelt down and washed the feet of His disciples. By what more eloquent lesson could He have taught His followers in every celebration of the Lord's Supper to remember one another! This is the marvelous feast of fellowship. Rich and poor, powerful and insignificant, wise and unlearned, saints and sinners, kneel side by side. In this act they are raised to the same level of highest privilege. If they remember Him, they must remember all who belong to Him; that is, all the men and all the women and all the children of all the world.

To remember Jesus Christ, at His Supper, opens to every earnest and thoughtful guest an endless sympathy, a human love which cares, because some are in sorrow, and others in pain; some in despair, and others in the most wretched sin. If there is wrong in the world, the guests who come to the Feast of Jesus must go out to destroy it; if men are trapped by the vicious and the selfish, the guests must go from the Feast to rescue the oppressed and bring them into safety. The guest who truly remembers will some day hear the Lord Jesus say, "Inasmuch as ye have done it unto one of the

least of these my brethren, ye have done it unto me."

When we try to remember our Lord at this crowning moment in His life, when by a dramatic action, intended to reproduce a sacred and intimate scene, we live again the suspense, the agony, the decision, the sacrifice, the love—then we come very close to one another and—above all—to Him.

Remember!

II

THE THANKSGIVING

IN the second place, the Sacrament is a Thanksgiving. When our Saviour instituted the Lord's Supper, He was ready to give Himself for the life of the world. *Then He gave thanks.* The Cross, with all its sacrifice and love, loomed before Him. In less than twenty-four hours His body would be dead. The greatest gift, the greatest love, which can be given are bound up in the Lord's Supper. "Greater love hath no man than this that a man lay down his life for his friends."

It is impossible for one who thinks and feels, to partake of the Lord's Supper, in remembrance of Jesus, without being filled with an overwhelming gratitude. As we live again that last tragic night, as we picture ourselves among His dearest friends (for that privilege is ours), when it sweeps over us how unutterably He loved us (and loves us still), we know that we must do something.

First, we must obey Him, by doing exact-

ly what He told us: we remember Him in the Sacrament.

Then, we must say quite plainly how deeply we thank Him. [Read the Service through, and notice its words of thanksgiving.]

Still further, we must offer the whole Service of remembrance, praise, and thanksgiving to God as a sacrifice; that is as an act of complete love. We must say the words and do the deeds of the Service, because we care unspeakably for God's gift of Himself in Jesus Christ upon the Cross.

Again, we are so thankful that we cannot stop with words: we must offer and present unto God ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Him. We must make a pledge to thank Him by living out the same love which He exemplified on the Cross. We shall forget, we shall fail, again and again; but we must try. We tell ourselves,—above all we tell Him,—that our words are genuine; for we mean to live our thanksgiving.

And, finally, it is Christ we bring to the Father,—not simply our poor, imperfect selves. Christ made Himself part of us: He partook of all our weakness that we might share His complete strength. He belongs to us. He is ours. He is of ourselves. So when we give thanks, we exultantly offer Him to the Father; for He is our Leader, our Brother, flesh of our flesh, life of our life, the crown, the inseparable victory which is henceforth the possession of humanity. We offer our best: we offer Christ.

With words, with life, with the ownership of Christ, give thanks!

III

THE HOLY COMMUNION

THE deepest part of the Sacrament is “the strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are strengthened and refreshed by the Bread and Wine.” What did our Saviour mean by His Body and Blood which He said He would give to the men gathered about Him in the upper room? We must believe that this is the simplest and clearest language He could use to tell them that He was going to give them His very inmost and most real self, that mysterious centre of being which no man has yet been able to define or describe, which we most often call, for lack of a more adequate term, life.

Now when He gives His Body and Blood, His inmost Life, He wills that we be fed thereby, that we may live indeed. Our bodies must be fed, or die. Our minds must be fed, or wither. There is a wonderful reality within us called the soul. How shall that soul truly live? Does that need to be fed? Christ said, “Yes.” He said that He came to give life, even life more abundant. He said that He would be the food which should nourish the soul of man. So we feed our souls with Christ, and straightway our souls quiver and tingle with the life which makes us not only like Him, but alive in Him. As

we remember Him, as we give thanks to Him, as we obey Him, as our faith glows with confidence in Him, then our hearts are opened wide, we receive as from His own hands the pledges of His love,—and our lives are filled with Him. We are body of His Body, blood of His Blood, heart of His Heart, spirit of His Spirit, soul of His Soul, life of His Life.

There is nothing like this sacramental assurance elsewhere in the world. But we catch faint suggestions of it now and then in the relationship of those who love one another. A daughter marries, goes from her home, and in some distant place begins to keep house. You, who knew her mother years ago, go through this new home. There is an atmosphere about it which thrills you. "Yes," the bride confesses with a catch in her voice, "I have tried to make it as much as possible like the home of my mother, to whom I owe everything." And then you look again, and you see that the house is only a symbol; you gaze into the earnest face, and you see that, through remembrance and gratitude and an overwhelming love, there has entered into the daughter the beautiful mature spirit of the mother. The mother herself seems to be standing before you.

That is a suggestion of what is given us in the Holy Communion. We come in faith, in gratitude, in obedience, in a glorious love for our Saviour; we reverently eat the

bread, we reverently taste the wine; and lo, we know that He has given Himself to us. We are filled with Him.

And how do we know? He gave us the test, when He said, "By their fruits ye shall know them." It is not by an exultant feeling, it is not by rapture and song that we know that we have Christ in us. It is when we are patient as He was patient, forgiving as He was forgiving, unselfish as He was unselfish, bearing the burdens of others as He bore the burdens of others, giving ourselves even to death as He gave Himself on the Cross, loving to the uttermost both man and God as He loved His brethren and His Father on high. When we have become like that, then men know that our very souls have received the Body and Blood of Christ, for we are filled with Christ. "That man," they cry, "has been with Jesus."

Let Christ enter your soul!

II

HOW OFTEN SHOULD WE RECEIVE THE HOLY COMMUNION?

PEOPLE admitted to the Sacrament invariably ask how often they ought to receive the Holy Communion. It is wise to ask your rector this question. He will give you advice suited especially to your needs. But there are a few general principles on which you ought to reflect.

In many parishes the Holy Communion is administered once a week; in some parishes oftener. No one is expected to go to the Holy Communion every time it is administered. Frequent opportunity is given that communicants may come not only at regular intervals but also when there is peculiar desire or need to receive its help. Sometimes you will go in the early morning, catching the radiance of the new day as you go down the city street or through the country lane, thus feeling that you are giving the freshness and quiet of the day to God. Or, you will go at midday that you may kneel by those you love who are not able to come to an early service, and with them you will receive the Holy Communion. The early Service has its peculiar blessing in the peace and stillness; and the midday Service has also its peculiar blessing in its fellowship

with all sorts and conditions of men, as, together, you eat of the same bread and drink of the same cup. Receive with the few, and receive with the many, that you may realize the fullness of the Body of Christ.

First, then, form the habit of coming at regular intervals. Some people come once a week, most people plan to come once a month. In addition to these times, one should always expect to receive the Holy Communion on Christmas, Easter, and Whitsunday. The regular time which you decide upon may find you listless; you have not the enthusiasm, the joy, the longing, which you feel you ought to have. Don't stay away for this reason. Go because you are forming a habit. God often blesses us most when we come to Him from a sense of duty. He gives joy in the dull routine when faithfully kept.

These regular times are not the only times when you will go. Try to go to the Holy Communion on a day near your birthday, and give thanks, offer yourself anew for God's loving service. If you are married, go with your wife (or your husband) on a day near the anniversary of your marriage, that together you may feel yourselves bound into the life of the Most High. If you have had some great sorrow, go often to lift up your heart out of its misery into the mystery and triumph of the sorrow of Christ. If you have a persistent temptation, go often to plead that in the strength of Christ's indwelling you may partake of His victory. If a sudden joy has been given you, go, and in

the greatest Service, tell the Heavenly Father your gratitude for His unspeakable goodness to you. If you have a clearly given task, and know your weakness, go, and receive the reinforcement of God, that you, fused with Christ, may achieve your daring hope. ,

Have a regular rule, determined by your own need and experience; be faithful to it. Then, within these intervals, give yourself to the impulse which draws you to the Feast of the Saviour's Love, whenever you especially desire the inspiration, not only of fellowship with Him, but also of fellowship with mankind, who joined with Him are part of you, and without whom you cannot find Him in His perfection of self-forgetfulness and love. For all who dream of a renewed social order, of a more truly Christian government of the world, for a deeper human unity among all classes and races, the Holy Communion is the highest opportunity for consecration to the cause, the widest opening towards the ultimate triumph of righteousness and love in the world.

III

THE PREPARATION THE NIGHT BEFORE YOU RECEIVE THE HOLY COMMUNION

READ one of these records in the New Testament of the institution of the Lord's Supper ; namely,

1 Corinthians, xi. 23-26 ;

St. Mark, xiv. 22-25 ;

St. Luke, xxii. 14-20 ; or

St. Matthew, xxvi. 26-30.

Read also one of these passages giving some of the words which our Saviour spoke at this time ; namely,

St. John, xiii. 4-17 ;

St. John, xiv. 1-14 ;

St. John, xv. 1-7 ;

St. John, xvi. 32-33 ; or

St. John, xvii. 15-19.

Occasionally, in your preparation, read what goes before in this book, to remind yourself of the teaching of the Church concerning the Holy Communion, the reasons for partaking, and the suitable times and occasions.

Reflect earnestly upon the following question and answer in the Catechism:

Question. What is required of those who come to the Lord's Supper?

Answer. To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

In order to examine yourself ask yourself the following questions, or as many at any one preparation as you find helpful,—taking time to think out honest answers:

I

HAVE I said my prayers to God every day, both morning and evening? Have I been regular in the worship of my heavenly Father in church at least once every Sunday?

Have I thought of God in my work and my recreation?

Have I been sure that I care for what He thinks, more than for anything else in the world?

Have I trusted God in my difficulties?

Have I really believed in His perpetual presence, His loving care, His will that I do what is right?

II

HAVE I been kind to all about me; or have I been sharp, impatient, sarcastic, brutal to any single person?

Have I been orderly, and obedient to parents, teachers, employers?

Have I, by good behaviour, honoured my parents? Have I shown them my love by word and deed?

Have I been respectful, unselfish, thoughtful towards aged or helpless people?

Have I been a good citizen, sensitive to right government; using my influence to correct or abolish bad government?

Have I borne grudges or hatred towards any? Or, have I blessed the man or woman who cursed me? Have I done good to the man or woman who hates me? Have I prayed for the man or woman who has used me cruelly and has tried persistently to injure me?

Am I honestly trying my very best to forgive the man or woman who has hurt one whom I love better than my own life?

Have I been lazy, letting others bear burdens which belong to me? Have I made my mother, my wife, my father, my husband, my friend, to do work and to take responsibility which is caused by (1) my carelessness, (2) my selfishness, or (3) my indolence?

Have I kept people waiting? Have I been late to church? Have I wasted other people's time?

Have I kept my tongue from (1) malicious stories about people I don't quite like, (2) lies of all shades, (3) silly and conceited praise of myself, (4) bad words or stories, (5) all flippant and irreverent talk?

Have I been temperate in all my habits?
Have I been modest in dress and behaviour?

Have I been square and fair and straight
in all my words and acts?

Am I contented, happy, making light of
infirmities and misfortunes? Or am I com-
plaining, envious, sour?

Have I been pure in deed? In word? In
thought?

Am I really helping the world; or is the
world carrying me?

Would it make any particular difference
to anybody outside my family, or to any
good cause, or to the Church of God, if I
were not in the world at all?

What, honestly, am I good for?

III

NOW face the facts of your life as you
have discovered them, asking yourself:

1. Am I really sorry for my sins, espe-
cially my sinful habits?

2. Do I really want to break with them,
and never do them again?

3. Is my promise to lead a new life gen-
uine? Is my life going to be better?

4. Am I sure of God's help, through
Christ, by whom and in whom I can be born
again, re-created, made altogether new?

IV

TRY with all your might to say "yes" to
these questions under III; then kneel
down and say these prayers:

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

ALMIGHTY GOD, give me searchings of heart to see all that is wrong in my life. Let me be satisfied with nothing less than to be perfect as thou, O Father, art perfect in heaven. I am not worthy to eat so much as the crumbs which fall from the feast of thy love, for I have grieved thee with my wrongdoing; even more have I grieved thee with my silence when I might have spoken for the right and the true, with my feeble hands when I might have done valiant deeds in thy Name, with my empty heart when I might have filled it with thoughts of thee. Regard not my deeds, my words, my thoughts; have respect only to my will to forsake my sin; and so wilt thou, O God, receive me, and grant me power, in the fellowship of thy Perfect Son, to amend my life and to be thine indeed; through the same Jesus Christ my Saviour. Amen.

GOD, who in thy Son Jesus Christ hast revealed thyself the God of love; Grant to me such a share of thy perfect charity as shall enable me to forgive all who

have done or wish me evil. If any man hath cursed me, give me grace to bless him; if any man hath hated me, give me grace to do him good; if any man hath despitefully used me and persecuted me, give me grace to pray for him. And so, O Father, admit me to the feast of thy Son's love, forgetting all injuries and remembering only his patience, for that I would be clad in the robes of his love, and thereby become an acceptable guest at the table of him who giveth me power to overcome the world, my Lord and Saviour, Jesus Christ. Amen.

O HEAVENLY Father, who dost govern thoughts of men; Bring to my mind the upper room where the Lord Jesus broke the bread with his disciples in the night before he was crucified; grant to me, that being of that company, I may look into the face of him who gave himself for the world. While I eat of his bread and drink of his cup, fill my life with his life and send me forth to think his thoughts, to say his words, to do his deeds; and so, O Father, grant that though I know it not, the light of his face may shine in my face, and all men may take note that I have been with Jesus; who liveth and reigneth with thee and the Holy Spirit, the God of everlasting love, world without end. Amen.

HOW silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessings of His heaven.

No ear may hear His coming.
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in.

O holy Child of Bethlehem!
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
Oh, come to us, abide with us,
Our Lord Emmanuel!

U NTO God's gracious mercy and protection I commit myself and all I love. The Lord bless us, and keep us. The Lord make his face to shine upon us, and be gracious unto us. The Lord lift up his countenance upon us, and give us peace, both now and evermore. Amen.

THE ORDER FOR THE
ADMINISTRATION OF THE
LORD'S SUPPER

OR

HOLY COMMUNION

TOGETHER WITH
CERTAIN SUGGESTIONS
FOR PRIVATE DEVOTION

¶ *On entering the Church, say these two
prayers, kneeling:*

O GOD, who makest thyself known in the stillness; Let me feel thy presence in this sacred place; make me to be of the company of brave saints who have worshipped here in spirit and in truth; through the voices of men and the instruments of praise give me to lift my heart to thee; and so, O Lord, purify my life that, going forth into the world, I may go in thy strength and in thy love; through Jesus Christ our Lord. Amen.

ALMIGHTY God, who hast sent thy Son into the world to be for ever the friend of mankind; Grant to me the consciousness of his presence, that, receiving

his power, I may conquer temptations and troubles, and rise with strength to do thy will; through the same Jesus Christ my Saviour. Amen.

¶If some time remain before the beginning of the Service, rise from your knees and sit quietly reading one or more of these Psalms or Hymns:

Psalms 24, 84, 103, 121.

Hymns 416, 450, 388, 462, 495.

¶Stand as the Clergy enter the Church, then kneel, trying to keep the attention on the words, and so praying them in your hearts.

ALMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.

¶Then shall the Priest, turning to the People rehearse distinctly The Ten Commandments; and the People, still kneeling, shall, after every Commandment, ask God's mercy for their transgressions for the time past, and grace to keep the law for the time to come.

¶And NOTE, that in rehearsing the Ten Commandments, the Priest may omit that part of the Commandment which is inset.

¶ *The Ten Commandments may be omitted, provided they be said at least one Sunday in each month. But NOTE, that whenever they are omitted, the Minister shall say the Summary of the Law, beginning, Hear what our Lord Jesus Christ saith.*

God spake these words, and said:

I am the Lord thy God; Thou shalt have none other gods but me.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them:

for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me and keep my commandments.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not take the Name of the Lord thy God in vain;

for the Lord will not hold him guiltless, that taketh his Name in vain.

Lord, have mercy upon us, and incline our hearts to keep this law.

Remember that thou keep holy the Sabbath day.

Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

Lord, have mercy upon us, and incline our hearts to keep this law.

Honour thy father and thy mother;

that thy days may be long in the land which the Lord thy God giveth thee.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt do no murder.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not commit adultery.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not steal.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not bear false witness against thy neighbour.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not covet
thy neighbour's house, thou shalt not
covet thy neighbour's wife, nor his
servant, nor his maid, nor his ox, nor
his ass, nor anything that is his.

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *Then may the Priest say,*

Hear what our Lord Jesus Christ saith

THOU shalt love the Lord thy God with
all thy heart, and with all thy soul, and
with all thy mind. This is the first and
great commandment. And the second is
like unto it; Thou shalt love thy neighbour
as thyself. On these two commandments
hang all the Law and the Prophets.

¶ *Here, if the Ten Commandments have been omitted, shall be said,*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Priest may say,*

The Lord be with you.

And with thy spirit.

Let us pray.

O ALMIGHTY Lord, and everlasting
God, vouchsafe, we beseech thee, to
direct, sanctify, and govern, both our hearts

and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

THE COLLECT FOR THE DAY

¶ After the Collect hath been said, rise from your knees, and sit and hear

THE EPISTLE

¶ Here may be sung a Hymn or an Anthem. Stand to say, when the Gospel is announced,

Glory be to thee, O Lord.

¶ Remain standing, in honour of our Lord's words, while one of the clergy readeth

THE GOSPEL

¶ And after the Gospel may be said,

Praise be to thee, O Christ.

¶ Then shall be said the Creed commonly called the Nicene, or else the Apostles' Creed; but the Creed may be omitted, if it hath been said immediately before in Morning Prayer; Provided, That the Nicene Creed shall be said on Christmas Day, Easter Day, Ascension Day, Whitsunday, and Trinity Sunday.

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead: And the Life of the world to come. Amen.

THE SERMON

THE OFFERING AND OBLATION

¶The offering at the Holy Communion is always, directly or indirectly, for the poor. In putting your gifts in the plate, ask God's

blessing on the cause for which they are given. Remember that the Bread and Wine, which are now placed upon the Holy Table, are part of your offering; therefore stand in token of your share in giving them, and remain standing till the Priest saith,

Let us pray for the whole state of Christ's Church.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love. We beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. And to all thy People give thy heavenly grace; and especially to this

congregation here present ; that, with meek heart and due reverence, they may hear, and receive thy holy Word ; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear ; beseeching thee to grant them continual growth in thy love and service, and to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ Listen with the utmost care to this exhortation, and ask God to help you, after each clause, to do what is required of you.

YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways ; Draw near with faith, and take this holy Sacrament to your comfort ; and make your humble confession to Almighty God, devoutly kneeling.

¶ Then shall this General Confession be made, by the Priest and all those who are minded to receive the Holy Communion, humbly kneeling.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

¶ Then shall the Priest say,

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

COME unto me, all ye that travail and are heavy laden, and I will refresh you.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins.

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ Then shall the Priest turn to the Lord's Table, and say,

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

¶ Here shall follow the Proper Preface, according to the time, if there be any specially appointed; or else immediately shall be said or sung,

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

HOLY, HOLY, HOLY, Lord God of hosts, Heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Amen.

¶ When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.

ALL glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again: For in the night in which he was betrayed, he took Bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my Body, which is given for you; Do this in remembrance of

me. Likewise, after supper, he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of me.

WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

AND we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

AND we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most

humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him. And although we are unworthy through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end.
Amen.

And now, as our Saviour Christ hath taught us, we are bold to say.

OUR Father, who art in heaven, Hallowed be thy Name, Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread, And forgive us our trespasses, As we for-

give those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶Then shall the Priest, kneeling down at the Lord's Table, say, in the name of all those who shall receive the Communion, this Prayer following.

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

¶During the time which passeth before going forward to receive the Holy Communion, remain kneeling, praying earnestly in your own words, including the following thoughts:

That God will give you power to forsake all that is wrong.

That God will give you power to do new, unexpected things in your life, for his sake, for the sake of your fellow-men.

That God will bless those dear to you.
[Speak of each member of your family and ask some great blessing for each one.]

That God will bless the institution, the work, or the business which is the background of your life, that it may, through you and others, be an honour and glory to his Name.

That God will bless the Nation, giving wisdom to its rulers, and raising up men of ability and goodness to serve it.

That God will bless the Church throughout the world, making it show forth the love of Christ which shall draw men to him.

¶ On going forward to receive the Holy Communion, say this prayer, having learned it previously:

O God, who hast prepared for those who love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. Amen.

¶ Kneeling at the Communion Rail, with ungloved hands, place one hand upon the other, awaiting the administration of the Bread, when a broken fragment of it will be placed in the palm of the hand. Think of the Saviour in the upper room the night

before he was crucified. Imagine yourselves of the blessed company. Think of him as coming to you now, to give you his very life, while the words are said:

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

¶ Reverently raise both your hands to your lips and eat the bread, giving thanks in your own words. When the cup is given to you, receive it firmly in both hands, and raise or guide it to your lips, while these words are said:

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ While kneeling at the Communion Rail, say these words, having previously learned them:

BE known to me in breaking bread,
But do not then depart;
Saviour, abide with me, and spread
Thy table in my heart.

¶ Return quietly to your seats, and kneel both to pray and to listen to the Divine Voice within your hearts. Be careful to keep

your eyes either closed or fixed upon your books. [To look about, when on your knees, is irreverent.] Among your own words, offer this prayer of thanksgiving:

O LORD, so fill my life, I pray thee, with thanksgiving for thy great gift, that I may go forth into the world to do new deeds in thy Name, and, more and more, to be like my Saviour. Tell me what thou wouldest have me to do for my home, for my country, and for thy Church: and give me grace and power to perform the same; through Jesus Christ our Lord. Amen.

¶ Ask that the kindness of Christ may always dwell in you:

GRANT, O Lord, that in all the joy of my life I may always remember to be kind. Help me to be unselfish in friendship, thoughtful of those less happy than myself, and eager to bear the burdens of others; through Jesus Christ our Saviour. Amen.

¶ Ask that the health of Christ may be given you:

O GOD, who hast made me; Grant me thy gift of health, that with a strong body I may fight for the right and the true, and be thy faithful soldier and servant unto my life's end; through Jesus Christ our Lord. Amen.

¶Ask that the light of Christ may shine in your faces:

ALMIGHTY God, fill my mind and heart with noble thoughts; keep my lips for good and honest words; and in every trial of my strength make me to remember thy Son Jesus Christ, glorious in purity and power, my Master and my King. Amen.

¶Ask to be shown the purpose of your life, which shall help to fulfill God's plan for the world:

O GOD, who through thy Son hast made plain thy glorious plan for the world; Grant to me a place in that unfolding purpose; and show me thy plan for my life; though it be hard, make me long to follow it; and give me courage to persevere, till, at the last, I reach the goal which thou hast set for me; through Jesus Christ our Lord. Amen.

¶If there be many to receive the Sacrament, and the time be longer than can devoutly be occupied upon your knees, sit during the time which remaineth after having finished your prayers; and, being careful not to look about, read, out of the Prayer Book or the Hymnal, the following:

Psalms 104, 107, 118, 145.

Hymns 189, 284, 415, 464, 458, 304, 519, 572, 501.

¶Then shall the Priest say,

Let us pray.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of his most precious death and passion. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶Then shall be said or sung, all standing, Gloria in excelsis; or some proper Hymn from the Selection.

GLORY be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee

for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

¶ Then the Priest shall let them depart with this Blessing.

THE Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

¶ Still kneeling say over to yourselves the following words:

JESUS seeing the multitudes, went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that

mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

O PRAISE GOD in his Sanctuary: praise him in the firmament of his power.

Praise him in his noble acts: praise him according to his excellent greatness.

Praise him in the sound of the trumpet: praise him upon the lute and harp.

Praise him in the timbrels and dances: praise him upon the strings and pipe.

Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

Let every thing that hath breath: praise the Lord.

LORD, now lettest thou thy servant depart in peace: according to thy word. For mine eyes have seen: thy salvation.

Which thou hast prepared : before the face
of all people ;

To be a light to lighten the Gentiles : and
to be the glory of thy people Israel.

O GOD, forasmuch as without thee we
are not able to please thee ; Mercifully
grant that thy Holy Spirit may in all things
direct and rule our hearts ; through Jesus
Christ our Lord. Amen.

¶ Go from the Church, if it be possible, without speaking to any one, and try to be quiet on the way to your home. But be ready to do a deed of kindness and help instantly, if the opportunity comes, remembering that our Saviour went down from the Mountain of Transfiguration to heal a poor sick boy. Fix in your minds the fact that Christ lives in you afresh by your faith. Therefore pray that he will express himself through you, to bring gladness and righteousness into the world.

